

Government & Politics vol 3.

THE
Great Blessing
OF A
MONARCHICAL
Government,

WHEN
Fenced about with, and Bounded by the
L A W S,

AND THOSE
LAWS Secur'd, Defended and Observ'd
BY THE
MONARCH.

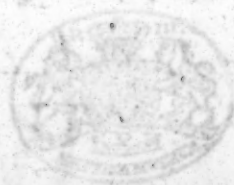
ALSO
That as a *Papish Government* is inconsistent
with the true Happiness of these Kingdoms, so great
also are the Miseries and Confusions of *Anarchy*.

Most Humbly Dedicated to
His M A J E S T Y,
By G E O R G E D O U G L A S, *k*
Lord Mordington.

L O N D O N, Printed for T. Warner, at the Black-
Boy in Pater-noster-Row, 1724. (Price 1 s.)

Great Hall

1000



1000

1000

1000



TO HIS

Most Excellent Majesty

GEORGE,

By the Grace of God, KING
of *Great Britain, France* and
Ireland, Defender of the
Faith, &c.

S I R,

Although the Numbers of
those who in these Your Ma-
jesty's Kingdoms bless Hea-
ven for having given them the best
A 2 of

The Dedication.

of King's are many; yet is there not any of them more truly sensible of the substantial Blessings we are possess'd of, under Your Majesty's most just. and wise Administration than my self.

And as both my Inclination and my Duty prompts me to every thing that may be for the Service of Your Majesty, (which I take to be the best Service I can at the same time do my Country,) so I most humbly beg leave to lay at Your Majesty's Feet these few Sheets, which were written with no other View, than that of endeavouring to make all Your Majesty's Subjects, as sensible of the Reality of their Happiness as I am.

These Kingdoms never were, nor perhaps ever will be entirely free from Men who are profess'd Enemies

The Dedication.

mies to the common Peace and Tranquility of their Fellow Subjects ; but as they are inconsiderable in their Number, so also is their Interest become inconsiderable , even with the meanest of Your Majesty's People.

The many Instances of Your Majesty's great Clemency, amidst the greatest Provocations, has convinced them, that they have a King who is an indulgent Father to all ; and who, like a most tender Parent, at the same time that he has punished the Crime, has shewn Compassion to the Criminal. This, Sir, accompanied with other Proofs of the innate Goodness of Your Majesty, has opened the Eyes of such of Your Majesty's Subjects, as were by wicked designing Men unhappily deluded ; for Justice never appears so heavenly bright,

The Dedication.

bright, as when intermixt with Mercy.

It has ever been observ'd, that Men of the most Generous and Heroick Spirits; such as by an habitual Magnanimity, have elevated their Souls above the Power of Fortune, and therefore incapable of Fear, have nevertheless been most apt to commiserate the Misfortunes and Failings of others. A great Soul will do all in his Power to subdue his Enemies, and when that is done, will double the Glory of his Conquest, by extending his Clemency to those he had the Power to destroy.

That Your Majesty is both possessed of, and has put these Virtues in Practice, I need only appeal for a Proof of, to the very many now living, who are, or ought to be

The Dedication.

be most sensible of it, and who I heartily wish may for the remainder of their Days, have a just Abhorrence of ever having attempted any thing against the Peace of His Life, who so generously has given them theirs.

Our Happiness is such, as few, if any other Nation in the World, can boast; for we are not only govern'd by Your Majesty, (the best of Princes) but the Divine Providence has also given Your Majesty a numerous Royal Issue, who I doubt not are entail'd as so many Blessings upon these Kingdoms.

May Your Majesty long wear the Crowns You adorn, may You ever Reign in the Hearts of Your happy People, and may Your Majesty be pleased to permit me most humbly to declare, that whilst I can write
with

The Dedication.

with my Pen, draw my Sword with
my Hand, or have a Drop of Blood
to lose in the Service of Your
Majesty, I shall ever acquit my self
as becomes,

S I R,

Your Majesty's

Dutiful Subject,

Most Humble and

Most Obedient Servant,

Mordington.

T H E



THE
PREFACE.

THE following Sheets are intended for the Service of such of my Fellow Subjects, who may have been imposed upon, by Men whose Designs are to make them suspicious of their Happiness and Security, at a Time when they are effectually Secured of both ; and which I shall demonstrate
a to

The PREFACE.

to them in a Manner so plain, that the meanest Capacity will I hope be from thence convinced, that all such as have endeavoured to perswade them of the contrary, are theirs and the whole Kingdom's profess'd Enemies.

It has been observed, that many of those who would have it believed, that their Discontentedness and Dislike of our present most happy Constitution, proceeds from a pure Principle of Conscience, are known to be such as have no Consciences at all ; which they themselves, as far as wilful Perjury, and nimbly shifting into all Shapes can do it, have put beyond the Possibility of a Contradiction.

Men of this Stamp, and the Agents of such Men, are the Fountains from whence all our unhappy Discords flow ; and therefore I think it my Duty, (as indeed it is that of every faithful Subject)

The PREFACE.

ject) to do all in my Power, that may tend to the undeceiving of those of his Majesty's well-meaning People who have been deluded and abused, by the common Enemies of their Peace and Tranquility.

I am not insensible, that what I sent into the World at two different Times about three Years since, occasioned by a weekly Paper called *The Independent Whig*, created me some Enemies : But as the Authors of those Papers, seemed not to be the Friends of any Thing that could possibly be countenanced by a Member of the *Establish'd*, or any other Church or Perswasion whatsoever, and consequently by no good Subject, I have therefore been extremely easy under their Displeasure.

As

The PREFACE:

*As to what I have now Published,
and the Stile in which it is written,
I need say no more of, but that as to
the first, my Intentions are good; and
as to the latter, I am not a Pretender to
Elocution, but to Sincerity.*



THE



THE GREAT
BLESSING

O F A

Monarchical Government, &c.



AS the Ignorant and Illiterate, are indisputably the Majority of the People; so do we owe the Discontents and Divisions that are among them, to the Arts of Men who though more learn'd, are yet less honest.

I am satisfied, that were the meanest of Men, left to see with their own Eyes, and permitted to make use of their own Understandings, we should find very few of them, but would readily agree to Peace among themselves, as the most effectual

B

2 *The Great Blessing of a*

fectual Method to render them capable of discharging their Duties to God, to their King, and to their own Families.

THE Infatuation that some Men labour under is wonderful ! who though they find themselves possessed of the Thing, will nevertheless be amused with Words. Experience teaches them that they enjoy to a greater Degree (than any other Subjects in the known World,) the Liberties of their Persons, their Callings, their Trades, and (such as have any) their Consciences ; nor is any Man disturbed in the Possession of what he has a Right to as his Property. From all which it is plain, that the Liberty these People complain they want, is nothing but what they have denied to themselves, (*viz.*) a serious Reflection upon the great Happiness they do in reality enjoy.

IT is to be hoped, that the Artifices made use of to destroy their Quiet, will one Day be discovered by them ; and then I am certain, that every one will have a just Abhorrence both of the Men, and the Measures by them taken to render their Fellow-Subjects, if possible, wretched.

T H E

THE Arguments that generally are made use of to delude the Unwary, and trick them out of their common Senses, are not more wicked than they are weak; the Punishment due to Rebels, (by such Men they are taught) is the Oppression of the People. If a Man is hang'd for a palpable Breach of the Laws of his Country, the Cry then runs, against the want of Justice. And if their Sovereign will not be passive amidst their most dangerous and desperate Attempts, then presently their Liberties and Properties are invaded.

Liberty and *Property* are two excellent Words, when accompanied with an honest Meaning; and as none can be too jealous of those Rights, which both by their Births as Free-men, and by the Laws of their Country, they are intitled to the Enjoyment of; so on the other hand, great Care ought to be taken, that we do not pervert the Liberty of the Subject, into that of Contentions among the Subjects.

Liberty, if not bounded by Religion, Reason, and the Laws of the Land, would be an insupportable Tyranny.

For whilst there are Men among us, who have the Knack of improving each Hear-say and ridiculous Invention, (into Danger of the Liberties of the Subject.) and whilst by the Designing and Seditious, the Ignorant are taught that their Freedom consists in saying and doing what they please with Impunity; we should be at endless War with each other, did not Religion and the Laws interpose: By the one we are taught our Duty, and by the other justly compell'd to do it.

WHEN a Nation is under the Curse of Tyranny and Arbitrary Power, how naturally do Men forget both Party and personal Animosities; and by heartily uniting, endeavour to ease themselves of so intolerable a Burthen?

How horridly depraved then, are the Natures of those who are perpetually fomenting Differences, and improving every Trifle into intemperate Heats, and needless Uneasinesses, in a Reign under which they may if they please, peaceably possess all that can be desirable? But some affect to differ in Opinion from every Body, out of a pure Spirit of Contradiction. And the Actions of such Men seem to declare, that right or wrong they
never

Monarchical Government. 5.

never will be united to the rest of their Fellow Subjects, but in Time of the greatest Extremity, in which (they see their dear selves) together with the Publick Liberty visibly in Danger, and ought therefore at present to be carefully shunn'd by, -- and look'd upon, as the common Disturbers of those who are very sensible they shall never need their Assistance, so long as his present Majesty (whom God long preserve) fills the *British* Throne.

I have made it my Observation, that the *Grumbletonian* is easily to be distinguished from all others; even before he opens his Lips to discharge the important Something or other, he seems to be big with, and as he is of himself a Quarrel, and all his different Parts at continual War with him; so does he by every, though the most minute Action, lay open the Gangreen that preys upon his very Vitals.

He can have no Health, whilst his Countrymen are so bewitch'd, as to understand when they are well, all are Madmen that are not seditious Men; and he is surprized to find that the World will be such errant Fools, as to take him

6 *The Great Blessing of a*

him for an errant Makebate; when all he intends (good Soul) is only to set them together by the Ears.

BESIDES, he had not the chusing of His Majesty's Ministers, and consequently they are not intituled to any Share of his good Wishes. Were I at the head of Affairs, says a Fellow perhaps with a Head of Oak,—I wou'd ——— and they shou'd —an -- an -- an—— a Shrug, a Nod, and a Wink is to speak the rest.

THIS Procedure, senseless as it is, is nevertheless received by People as senseless, who are charm'd with it. And who from such a Man's having said nothing at all, take it for granted he could say more if he pleased; his Look his Motion, the Toss of his Nose; nay, the very knitting of his Brow, bespeaks something in the Favour of somebody or other; and they cannot doubt his being in the Right, because he is perpetually preaching upon that of *Hereditary*.

I would from hence infer, that Men are, generally speaking, made more uneasy by the Opinions they are taught to have of Things, than by the Reality of them.

Monarchical Government. 7

them. What a wondrous Stumbling-block has the Words *Hereditary Right* been to some People? and in how many different Shapes have they appear'd, as Men of different Interests had Occasion to make use of them? Though it is extreme easy to prove, both from the Chronicles, and other authentick Histories of the *English* Kings, that the Notion of *Hereditary Right* in this Kingdom is a very great Mistake.

AND as I am sensible that many honest well meaning Men, either through want of the Means, or want of Leisure to inform themselves rightly; have been, and still are grossly imposed upon by that Doctrine which (though false) has yet been received as Truth, because they have not seen it contradicted in a Method suitable to their Capacities. I shall therefore look upon it as a particular Happiness, if by doing my Duty, I may be an Instrument of bringing my Fellow-Subjects to a true Sense of their's: And in order to it, I will make it plain, that the Clutter some People keep about *Passive Obedience* and *Hereditary Right*, is nothing less than that of endeavouring to make all the Changes of Kings that have happened in this Kingdom, so many Usurpations and Rebel-
lions:

8 *The Great Blessing of a*

lions : And that all the Kings and Queens that have proceeded from them, were (*ipso facto*) Usurpers.

BUT to put this in a clear Light, and to undeceive all those whose Ignorance may have occasioned their hearkening to Men, whose only Aim is to disturb the Tranquility of the Nation. I will give some Instances of Kings of *England*, who neither had any *Hereditary Right*, nor pretended to any such.

Before what is vulgarly called the Conquest.

Egbert was not next in Blood, and yet was declared King.

Ethelwerd and *Ethelwolf*, (a Monk) had neither of them better Titles, and yet were advanced to the same Honour.

Ethelston tho' Illegitimate, and without any Title at all, was nevertheless by the Consent of the Nobility and Commons declared King.

Eldred was also admitted by the same Authority, and the Sons of *Edmund* his Predecessor set aside.

Edward

Monarchical Government. 9

Edward, Adalston, and Harold were all Illegitimate; yet wore the *English* Crown by Consent.

Eldred was declared King against the Right of his two Nephews *Edway* and *Edwin*.

Harold the Second, and *William*, commonly (tho' erroneously) call'd the Conqueror were King's of *England*, whilst *Edgar* and *Etheling*, the next Heirs in Blood, were living.

AND now I have mentioned *William* the First, it may not be improper in this Place to take Notice, that he only conquer'd *Harold* and those who were his Abettors: But as to the *English* Crown, it was obtain'd by the free Choice of the Peers, and Body of the People; and so far was he from being the Conqueror of that People, that before they would suffer him to be crown'd, he was obliged to take an Oath, that he would govern them justly, and keep and observe, not only their old Laws; but also consent to the making such new ones, as should be judg'd to be for the common Welfare. And all this he was obliged to comply with before the Lords Spiritual, Temporal, or the Commons

10 *The Great Blessing of a*

mons would do him Homage as their Sovereign. None of which an absolute Conqueror could be under any Necessity of complying with.

Simon of Durham, expressly says, “ That
“ *William* called the Conqueror, made a
“ Compact with the Archbishops, Bi-
“ shops, and the Nobles of the Land,
“ who when they swore Fealty to him,
“ desired him by the Archbishop of *Tork*
“ to do the same by them: Whereupon
“ he made his personal Oath before the
“ Altar of Saint *Peter*, to defend the
“ Church of God, and the Rectors of
“ the same; to govern them and all the
“ People subject to him justly, and to
“ establish equal Laws, and see them du-
“ ly executed.

Ann. 1087. Robert the elder Brother
was laid aside, and *William Rufus*, second
Son to *William* the First, was King.

AFTER whose Death *Henry* the First,
his younger Brother, (though not next
Heir) was King.

AFTER *Henry* the First, *Stephen* was de-
clared King, against the supposed Right of
Maud, Daughter of the said *Henry* the First.

A N D

Monarchical Government. 11

AND *Henry* the Second, was also King against the like Right of *Maud*.

AFTER *Richard* the First, *John* was King, and *Arthur* the next Heir laid aside.

AFTER the Death of King *John*, *Henry* his eldest Son was King against the Right of *Arthur*.

AND *Henry* the Third wore the Crown by Consent, against the Right of *Eleanor*, Prince *Arthur*'s Sister.

Henry the Fourth, Fifth, and Sixth, had a Parliamentary Right only.

AFTER the Death of *Henry* the Third, *Edward* the Fourth ascended the Throne by Consent, during the Life-time of *Henry* the Sixth.

AND *Henry* the Seventh was declared King, whilst the Lady *Elizabeth* (who was next in Blood) was living; nor did he joyn in her Title, or take any manner of Notice of it.

By an Act of Parliament of the 12th of *Richard* the Second, it was enacted,
“ That if the King shall alienate himself
C 2 “ from

“ from his People ; and will not be go-
 “ verned and regulated by the Rights of
 “ the Kingdom, and laudable Ordinances
 “ made by the Lords and great Men of
 “ the Realm: But shall headily exercise
 “ his own arbitrary Will ; that then it
 “ shall be lawful for them with the com-
 “ mon Assent of the People in Parliament,
 “ to abrogate or depose him from the
 “ Throne, and to set up in his stead
 “ somebody of Kin, or near of Kin to
 “ the King of the Royal Stock.

FROM whence it is plain, they meant
 any deserving Person of the Royal Blood,
 and such a one we have (thank God) to
 rule over us.

“ (*Grafton's Chron. fol. 647.*) In the
 “ 39th Year of King *Henry* the Sixth, *Rich-*
 “ *ard* Duke of *York* laid his Claim to
 “ the Crown in full Parliament ; and af-
 “ ter many and long Debates, and delibe-
 “ rate Consultations had among the Peers,
 “ Prelates, and Commons of the Realm:
 “ It was condescended and agreed, that
 “ *Henry* having been taken for King more
 “ than thirty-eight Years, that he should
 “ enjoy the same during his Life: But if
 “ he either died, or resigned, or forfeited
 “ the same, for infringing any Point of
 this

“ this Concord ; then the said Crown and
“ Authority Royal, should immediately
“ descend to the Duke of *York*, if he then
“ liv’d, or the next Heir of his Line or
“ Lineage; and that the said Duke be from
“ henceforth, Protector and Regent of
“ the Land.

“ THEY also enacted and declared, That
“ if the King did closely or apparently stu-
“ dy, or go about to break or alter this
“ Agreement; or to compass, or imagine
“ the Death of the said *Richard* Duke of
“ *York*, or his Blood; that then he should
“ forfeit the Crown, and the Duke of
“ *York* should have it.

“ THESE Articles were not only sworn
“ to by both the Parties, but were also
“ recorded in the high Court of Parlia-
“ ment. *Vid. Cott. Records 39 Henry the*
“ *Sixth*, from Numb. 10 to Numb. 33.

“ BUT *Richard* Duke of *York* being kill’d
“ in the Battle of *Wakefield*, and King
“ *Henry* having broke the above-named
“ Agreement; *Edward*, Son to Duke *Richard*,
“ called a Council of Lords Spirit-
“ tual and Temporal, and before them
“ laid open his Title to the Crown, ac-
“ cording to the Articles aforesaid; who
“ after

14. *The Great Blessing of a*

“ after they had considered his Title, and
 “ Declaration in Council, they determin-
 “ ed, that forasmuch as King *Henry* the
 “ the Sixth, had contrary to his Oath,
 “ Honour, and Agreement, violated and
 “ infringed the Order taken and enacted
 “ in the last Parliament ; and also because
 “ he was insufficient to rule the Realms,
 “ and unprofitable to the Commonwealth,
 “ that he should be by the Authority a-
 “ foresaid, deprived and devested of all
 “ Kingly Honour and Regal Sovereignty ;
 “ and thereupon *Edward* was by the Con-
 “ sent of the Lords Spiritual and Temporal
 “ in Council, named, elected, and ad-
 “ mitted King of these Realms.

“ IN the Reign of *Edward* the Second
 “ the Parliament met at *London*, and de-
 “ clared by common Consent, that he
 “ was unworthy of the Crown ; and
 “ for many Causes deposed him, and chose
 “ his Son *Edward* for their King ; and his
 “ Election being publickly declared in
 “ *Westminster-hall*, some of the Members
 “ of each House were sent to *Edward* the
 “ Second, to demand the Surrender of
 “ the Crown from him, which he sur-
 “ rendred accordingly.

AND

I w
 tended
 People
 the Op
 Line of
 Etices a
 Church

AND since those Times, the Succession has been altered often, and the Crown shifted from one Family to another by Act of Parliament, as any Man may see in all the Chronicles of *England*.

Margaret Queen of *Scotland* was Daughter to King *Henry* the Seventh of *England*. Which *Margaret* married *Archibald Douglas* Earl of *Angus*; by whom she had a Daughter named *Margaret*, who married *Matthew* Earl of *Lenox*, and by him was Mother of *Henry* Duke of *Albany*, who was Father to King *James* the Sixth of *Scotland* and first of *England*; and who was Father of King *Charles* the Royal Martyr (of Blessed Memory) who was Father of King *Charles* the Second, &c. and yet that very King *Henry*, from whom all these Princes sprung, was himself declared King during the Life-time of the Next in Blood, as I have already observed.

I would not be understood as if I pretended, that the Choice of a King is in the People entirely: On the contrary, I am of the Opinion, that the Succession of a Royal Line of Princes, whose Principles and Practices are agreeable to our Constitution in Church and State, is a most desirable thing:

16 *The Great Blessing of a*

thing ; and what I hope these Kingdoms will be blest'd with from the Royal Loins of his present Majesty to the End of Time.

BUT it is to be taken Notice of, that the Doctrine of *Hereditary Right*, as screw'd up by some till it is ready to crack, is doubtless calculated for the Interest of a Popish Pretender : And is therefore made use of by his Agents, as an Assertion that has been of great Use in distracting and filling the Minds of weak or ignorant People with Doubts and Jealousies ; which consequently puts them upon what is inconsistent with their Duty : And it is upon these Considerations, I have thought it mine to undeceive them, by making the Absurdity appear, that is couched under the Pretence of such a Right ; and shall at the same time observe, that we lye under no Obligations, Divine or Human, to suffer our Rights, Liberties, Priviledges, and above all, the free exercise of our Religion, to be torn from us, under the Notion of an *Hereditary Right* derived from the See of *Rome*.

WE have a King upon the Throne, who is compleatly qualified with all things agreeable to our most happy Constitution ; nor is there any want of the Blood
Royal

Royal of each of the united Kingdoms in His Majesty's Veins, his Royal Grandmother the Queen of *Bohemia*, being the immediate Daughter of King *James* the Sixth of *Scotland* and First of *England*, and Sister to the Royal Martyr King *Charles* the First. Not to mention the many Intermarriages between the Princes of *Britain*, and the most Illustrious House of *Brunswick, Hanover, &c.* And though a Prince absolute in Point of Command in his *German* Dominions, yet has he, and I am certain ever will, govern his Subjects of *Great Britain* and *Ireland*, and what depends thereon, according to their known ancient Laws and Customs.

CAN any Man in his Senses then suppose himself in Danger under the Government of a King, who makes our Laws the Rule of all his Actions; and who is not less remarkable for being a true Defender of, than a strict Observer of them. And as His Majesty has paid a most religious Regard to every Part of his Coronation Oath, so has he never in any one Instance forfeited his Royal Word.

THESE excellent Qualifications in a Prince, can never fail of making us a People envied by all neighbouring Nations;

D lec

let us not then by giving way to incoherent inconsistent Whimsies (set on Foot by the Enemies not only of this Nation, and National Church in particular, but to the Repose of Christendom in general) suffer them to have Reason to brand us with the ignominious Epithets of unthankful ungrateful Subjects.

I believe I may with Modesty assert, that *Britain* can produce as many gallant Spirits (the Numbers of People considered) as any Part of the Universe ; and shall Men of a Warlike Nation, whose Swords have hewn the way to Glory, thro' the midst of their Enemies abroad, suffer themselves to be cheated of all that ought to be dear to them, by the mean Artifices of a few designing seditious Men at Home ? For shame let it never be said of us, that we are capable of Discontent, under the mild Government of the most merciful King : Nor let us give our Enemies the Pleasure of seeing, that their unwearied Endeavours to destroy our Quiet has been of any effect.

I am confident, that as a *Monarchical Government*, is most consistent with the true Happiness of these Kingdoms, so was there never any Monarchy better provided with Laws for the Security of the Subject,

ject, nor any Monarch upon the Earth, who with more Sincerity both defended and regarded them, than our present most gracious Sovereign does. It is a Maxim in our Laws, *That the King can do no Wrong*, and we are happy in a King who will do none; be perswaded then, (all Party-prejudices laid aside) seriously to reflect, that though it has been most villainously suggested to the contrary, yet not any the least of those Laws intended for your Security, have been in the least Degree invaded; but on the contrary, have been by his Majesty inviolably observ'd, maintained and protected.

I am not insensible that the Suspension of the *Habeas Corpus* Act, was Matter of much Uneasiness to some; and gave the Pretender's Agents an Opportunity of acting the old Farce over again, among People whose Capacities were not sufficient to inform them, that a Trust of that Nature reposed in his Majesty by his People in Parliament assembled, was the plainest Demonstration that could possibly be given, of the great Confidence they had in his Majesty's Personal Honour, and his known Integrity in every thing that concerns the Prosperity and Welfare of his Subjects. So that the very Arguments made.

20 *The Great Blessing of a*

use of by our Enemies, to make that Power vested in the King for a Time certain, a certain Danger of the Subversion of our Laws, was not only a most villanous and groundless Insinuation, (and what you have found so to be) but was also the most weak of any thing that ever was yet made use of, to bring about the Designs of the (*Roman Knight*;) for what Likelihood could there be, of a Misunderstanding between our King and his People, when they had freely, (and without any thing of that Nature being ask'd of them by His Majesty) entrusted him with what we are all so fond of preserving.

WELL, but say they, was not some clapt up upon it, and was not that sufficient to alarm us?

To which I answer, That there are very few if any, who are ignorant (of the wherefore) that was the Occasion of the Restraint laid for some time upon those Persons; and as no Man's Imprisonment makes him guilty if he is innocent, yet it may be a Means of finding out if he is guilty or not; and where it has been found in the Negative, I believe I need not use many Words to prove, that Justice has been done.

“ No

“ No Man (*says Sir Walter Rawleigh*) is
“ destroyed, but by the Laws of the
“ Land; imprisoned indeed they may be
“ by the King’s Prerogative, where there
“ is Cause to suspect their Loyalty; for
“ were it otherwise, the King might never
“ come to the Knowledge of any Conspi-
“ racy against his Person or State: (But
“ then adds he) tho’ a Man is thus impri-
“ soned, yet does none suffer Death but
“ by the Laws of his Country.

THE Laws are the very Nerves and
Sinews of Governments; and as no
Man can properly be called, or said to be
Part of a Civil Society, from the Rules
of which he would be or thinks himself
exempted. So neither can any Man
be looked upon as a Member of that
Commonwealth, or deserve the least Pro-
tection under it, the Laws of which he
denies to pay Obedience unto; and
therefore to take away the Life of a
Man, when forfeited to the Laws of his
Country, that others by the Example of
his Punishment, may be deterr’d from the
Commitment of the like Crimes, I believe
will be allow’d, is but Justice. And how
few Examples have been made by taking
away Lives so forfeited, is obvious to
every

22 *The Great Blessing of a*

every one who are not resolved to shut their Eyes, against what is so visible to all others, (*viz.*) His Majesty's unparalleled Clemency.

THERE are not many among us, who are insensible of these Truths; and as to those who would seem to have forgot them, (and who I hope are not many) I shall take the Liberty to put them in Mind, that all such (of what Condition or Quality soever) as shall endeavour by Writing and Publishing, or causing to be Written or Publish'd, as some now do, (and for some time have done,) what is intended to corrupt the Minds of unwary People, by instilling into them confused and disrespectful Notions of Persons and Things, are endeavouring to deserve a Name well known to the Law.

HOW very inconsistent such Proceedings are with the Allegiance they all owe, and which most of them have sworn to observe, is plain to every Body; and I heartily wish, that they may soon be among the Number of those who are sensible of their Errors.

THE

THE wisest of Men may by Surprise be guilty of indiscreet Actions; but to suffer such Actions to grow into Custom, is absurd to the last Degree: For when Men have been tax'd with Inadvertency, at the first beginning of their Folly, they will be look'd upon as Madmen if they persevere in it.

AY, but say they, it is not the King, (whom God preserve) but some of his Servants we are displeased with. The Meaning of which, I take to be, that let those Servants have acquitted themselves never so much to the Satisfaction of their Royal Master in particular, and to the Interest and Advantage of his People in general; yet unless they can see them remov'd, they will not vouchsafe to come into Temper, nor then neither, unless they themselves may supply their Places, or have a considerable P——on—or—or—*&c. &c.*

MEN of this Temper are seldom satisfied, even when put into Possession of what they covet; for as their Desires are unreasonable, so is their Lust of Power insatiable.

Submit

Submit your selves, (says St. Peter the Apostle) to every Ordinance of Man for the Lord's Sake, whether it be unto the King as supream; or unto Governors, as unto those that are sent by him, for the Punishment of evil Doers, and for the Reward of them that do well. As free, and not using your Liberty for a Cloak of Maliciousness; but fear God and honour the King, (first of Peter cap. 2. ver. 13, 14 and 16.)

FROM this it is plain, that we are not only to honour the King, (*id est*) to respect, obey, and serve him faithfully and willingly: But are also obliged to have a due respect and regard for the Persons and Characters, of all such as his Majesty out of his great Wisdom, shall judge proper to be his Servants, and not by ambiguous Words, and Misrepresentations of Things, endeavour to render their Administration contemptible in the Eyes of the Multitude. A Procedure unworthy of every brave and honest Man, and in some may very justly be call'd Ingratitude. A Vice inconsistent with a generous Nature, and is therefore most frequently found among those, who are either so foolishly Proud, as to make no Reflections on Kindnesses done them, or

fo
fits

from
stir
for
not
the
ever
bein
rabl
they
may
Men
they
thou
contr

T
canno
time
Quibb
turn
they
turnin
that t
For w
there
Coxco
Filt

so sottishly Stupid, as to believe all Benefits nothing more than their due.

NOR can this Class of Men, be free from that Hell-born Vice of Envy, which stirs up in them a most hearty Sorrow for any good they see happen to others, notwithstanding they may have been their greatest Benefactors; and as Love ever attends on Gratitude, so Hatred being an adjunct of Ingratitude, is inseparable from it: And the more Goodness they have, and the more Happy they may be, who are the Objects of such Men's Envy, the more heartily will they hate them and wish their Mischief, though under infinite Obligations to the contrary.

THERE is another Sort of Men, who cannot speak but they must at the same time bite; and by a certain Turn of Quibbles with very uncertain Meanings, turn all Things into Ridicule: Whilst they themselves through a certain Overturning of their Brains, cannot find out that they are the Jest of all Companies. For what greater Buffoon in Nature can there be, than a quibbling farcasmatical Coxcomb, that rakes into all manner of Filth to find wherewith to bespatter his
E Betters.

Betters. If their is Wit in such Froth, (as some hold there is) I am confident a Man must first be a Fool, before he is qualified to make use of it; it being what is carefully shunn'd, and abhorr'd by all others, as the Bane of good Manners and civil Society.

NOTHING is so common with the Vulgar as Detraction, and their is hardly any Action, though ever so good in it self, but if they cannot deface it, they will nevertheless be sure to cast Blots upon it; especially if the good done, proceed from one who is the Object of, or who they are taught ought to be, the Object of their Disrespect and Aversion; and therefore it is certainly a most unpardonable Crime, for Men whose Figure and Fortunes give them Credit with the Multitude, to give them any Encouragement, in what they are but too apt to take up themselves. And as such Men are most subject to believe what they least understand, so is it below a good Understanding to impose upon them, even if there were no Crime in it at all.

I am

I am certain, that would Gentlemen in their several Counties (and which is nothing more than their Duty) lay before their ignorant Neighbours and Tenants, under what sort of a Government they live, and represent to them fairly, and without Party-prejudice the naked Truth, we should soon see the happy Effects of such a Procedure, and which would redound much to the Reputation of such Gentlemen, who would in that Case, very justly deserve the glorious Epithets of Loyal Subjects, and hearty Lovers of their Country.

ANOTHER Thing it is to be wish'd, that Gentlemen would be careful of, and that is, what sort of Clergymen they present to the Livings in their Gifts; for it has been but too plain, that what ever the Vicar or Curate professes himself in Point of Party to be, such generally is his whole Parish; and we have all seen the Distractions that the Doctrine of (*Hereditary Right,*) delivered both in Country Churches, and Country Conversations, has occasion'd among the poor well-meaning People, who though they understand not the Signification of the Words, are nevertheless perswaded they

come from one that does, and that's enough for them.

IT is very surprising, that there should be any of the Clergy of the Establish'd Church, who are Promoters as far as in them lies, of what gives a Stab to her very Vitals ; and yet I am both sorry and asham'd to say, there are some such ; and who though they have solemnly sworn to behave as becomes dutiful Subjects, yet are daily preventing those who otherwise would be so : And therefore, I will take the Liberty to observe to such Gentlemen, that in Holy Writ we find God Almighty had no Regard to (an *Hereditary Right*,) but that he gave a Power to the People to expel Tyrants, though Princes of his own Appointment.

WILL any Man then, that is not biggotted to *Passive Obedience*, &c. run the Hazard of being deprived of all he has a Right to, by espousing the Interests of a Person with an imaginary one : Or will any Man pretend to be a Member of the Establish'd Church, and at the same time endeavour to introduce her greatest Enemies ? How very whimsical are those, who think that the most rigid Papist, may

may govern a Protestant People with Applause; and be a tender Nursing Father to a Church, which by his Tenets as a Papist, he is oblig'd to do all in his Power utterly to root up and destroy; which I hope will never be in the Power of him and his Agents to do.

Popery and *Absolute Monarchy* are inseparable, and it will be allow'd by all impartial Men, that an Absolute Monarchy is inconsistent with Civil Society, and can therefore be no Form of Civil Government, which is to remedy the Inconveniences of the State. It is well known what Value our Ancestors set upon their Liberties, and with what Courage they defended them; and we can therefore have no better Example to oblige us, never to suffer them to be violated. And as no Man or Society of Men, have Power to give up to the Absolute Will of any one Person, the Means of the Preservation of the whole; so we shall always be sure to preserve what we have no Will nor Power to part from.

“ *MONSIEUR Mezeray*, a worthy French Gentleman and great Historian, happening by way of Conversation with a Person

30 *The Great Blessing of a*

“ son of Quality, in the beginning of
 “ the late King *William*’s Reign, to take
 “ Notice of the great Difference there
 “ was between the Government of *Eng-*
 “ *land*, and that of *France*, broke out in;
 “ to the following Expressions.

“ WE had once (says he) in *France*
 “ the same Happiness, and the same Pri-
 “ viledges which you now have ; our
 “ Laws were made by Representatives
 “ of our own chusing, our Kings were
 “ subject to the Rules of Law and Rea-
 “ son ; But now alas ! we are wretched,
 “ and all is lost. Think nothing to dear
 “ my Lord to maintain these precious Ad-
 “ vantages ; and if ever their be Occa-
 “ sion, venture your Life, your Estate,
 “ and all you have, rather than sub-
 “ mit to the Condition to which you see
 “ us reduced.

WE are certainly (notwithstanding
 what ill Men may say to the contrary) a
 happy People. Our King is a good King,
 our Laws are good Laws ; and every one
 who keeps within due Bounds, are secu-
 red and defended by both. Our *Proper-*
ties are invaded, yelps out a Cobler, per-
 haps whose *Property* consists but in two
 or three old Shoes, and as many Scraps
 of

Monarchical Government. 31

of Leather; and yet it is evident, that none dare touch the least Shred of such a needy Politician's *Property*, without satisfying both the Cobler and the Law.

BUT it is daily seen, that the greatest Clamour proceeds from such as have the least to loose; and let one bestow but Sixpenny-worth of Charity upon a Fellow that is starving, and it is odds if he does not in the next Coffee-house commence Statesman, and inform all who please to be instructed, that Things are not as they should be,——because he never was worth a Shilling.

I remember, I once overheard two Number-Drivers settling of Affairs, and when the one had with much Heat and Emotion held forth upon *Hereditary Right*; the other gave him for Answer, *That D——m him if he cared what was Right or what was Wrong, but he did not know why one Man was not as good as another*; that is, he seem'd to wonder, that all the World were not Hackney-Coachmen.

I have

I have been jealous (and not without some Reason) that many of those who are perpetually setting the Mob together by the Ears, with the Words (*Hereditary Right,*) are such as have no real liking to any Kingly Government at all; but according to the Principles of the above named Hackney-Statesman, would be most delighted, were there no King, no Religion, nor no Laws at all. Anarchy and Confusion is at the Bottom of such Men's Designs, let them gild them over with ever so fair Pretences; and it is not the Pretender, but a pretended supreme Authority to be vested in themselves, and others of the same Kidney, that these Men would be at.

THE extreme Misery that these Kingdoms groaned under, when Antimonarchists for many Years with a mock Authority were a Curse and a Scourge, cannot be thought of without the utmost Horreur. Nothing in those Days was to be heard of but Oppression and Cruelty; Men had then no *Liberty* or *Property*, but what the many-headed Monster was pleased to allow them; and no Man knew who or what to obey; for they scarce knew who or what to grope a

Form

Form of Government out of. For down went the King, (who was by those Traytors most barbarously murther'd) and his Authority lapsed into the two Houses, then down went the House of Peers, and all Authority tumbled into the sag End of a House of Commons, who took upon themselves to be the supreme Authority of this Nation; which Mock-Authority dwindled into a Council of State; the Power of which Council of State, was kick'd out of Doors by (Saint *Oliver*) and his Council of War.

AND now I have mentioned that Arch-Rebel, *Oliver Cromwell*, it may not be amiss to present the Reader with the Character given of him by a celebrated Historian.

“ *Oliver Cromwell* (says that Author)
“ was a Hypocrite in Perfection; for
“ though he had more than ordinary
“ Sense and Courage, yet he could arti-
“ ficially appear one of the tameſt Ani-
“ mals in the World; when he found
“ that Whining and Canting would bet-
“ ter advance his Deſigns among the
“ Giddy headed Phanaticks.

F

“ He

" HE was of no one Faction in Reli-
 " gion, and yet by his deep Dissimulation,
 " kept himself at the Head of them all.
 " He cajoled the *Presbyterians*; flattered
 " the *Independents*, caress'd the *Anabap-*
 " *tists*, and kept them in continual Jars
 " with each other, that they might
 " have no Leisure to unite against him-
 " self.

" HE took the King from *Holmby*, un-
 " der the Pretence of better Usage than
 " he had from the Parliament; and
 " then by setting up *Non-Addressors*,
 " and purging the House of Commons
 " among the *Rump*, spilt the Blood of the
 " Lord's Anointed.

" HE first heated the *Rump* against the
 " *Army*, for daring to prescribe Laws to
 " their Masters, then enraged the *Army*
 " against the *Rump* as Betrayers of their
 " Trust. At length he struck in with
 " the *Army*, turn'd the *Rump* out of
 " Doors; and then having sworn a-
 " gainst the Government of a single
 " Person, set himself up for *Lord Pro-*
 " *tector*.

AMONG

AMONG all the Mischiefs that were the Consequences of that Grand Usurpation and Rebellion, the Multitude of infatuated Broachers of new Doctrines was none of the least : For from thence (how Wild or Nonsensical soever they might be) we owe to this Day most of our Domestic Jars. And as a Specimen of the unbounded Liberty of Irreligion and Nonsense, that was in those Days of Anarchy and Misery countenanced and encourag'd, pray take the following Piece of Truth, as deliver'd from the History of *Independency* published in the Year 1649.

The Five Lights of Walton.

“ THE beginning of *Lent* in the Year
“ 1649. one Mr. *Faucet* Minister of *Wal-*
“ *ton* upon *Thames* in the County of *Sur-*
“ *rey*, having preached in the Afternoon,
“ and it being Twilight when he came
“ down from the Pulpit, there entered
“ at the same time into the Church six
“ Soldiers, one of them with a Candle and
“ Lanthorn in his right Hand, and in the
“ other he held four Candles unlighted.
“ After Silence commanded, the Fellow
“ with the Lanthorn told the Audience,
“ that they had best stay a little longer,
“ for

36 *The Great Blessing of a*

“ for he had a Message to deliver to them
 “ from God ; and offered to get up into
 “ the Pulpit, but they would not suffer
 “ him ; then he would have delivered
 “ his Errand in the Church, but they
 “ would not hear him ; so he went into
 “ the Church-yard, the People following
 “ him, where he told them that he had a
 “ Vision, and received a Command from
 “ God, which they were to receive, and
 “ he to deliver under the Pain of Dam-
 “ nation, and this my Message (says he)
 “ consists of *Five Lights*.

“ AND *First*, The Sabbath is abolish’d
 “ as unnecessary *Jewish*, and merely Ce-
 “ remonial : And here I should put out
 “ my first Light, but that the Wind is so
 “ high I cannot light it.

“ *Secondly*, Tythes are abolish’d as
 “ *Jewish* also, a great Burthen to the Saints
 “ of God, and a Discouragement of Til-
 “ lage and Industry ; and here I should
 “ put out my second Light, but that I
 “ cannot light it.

“ *Thirdly*, Ministers are abolish’d as
 “ Antichristian and of no Use, now that
 “ Christ himself descends into the Hearts
 “ of his Saints, and his Spirit enlighteneth
 “ them

“ them with Revelations and Inspira-
“ tions; and here I should put out my
“ third Light, &c.

Fourthly, Magistrates are abolish'd as
“ useles and unnecessary, now that Christ
“ is in Purity of Spirit among us, and hath
“ erected the Kingdom of the Saints upon
“ Earth: Besides, they are Tyrants and
“ Oppressors of the Liberty of the Saints,
“ and tye them to Laws that are merely
“ Human Inventions; and here I should
“ put out my fourth Light, &c.

“ Then putting his Hand into his
“ Pocket, he pull'd out a small Bible,
“ and look here, quoth he, here is a Book
“ that ye have all a great Veneration for,
“ containing the *Old Testament* and the
“ *New*, but I am to tell you that it is also
“ abolish'd, as containing beggarly Rudi-
“ ments, Milk for Babes: But now Christ
“ is in Glory among us, and imparts a
“ fuller measure of his Spirits to his Saints
“ than this can afford, and therefore I
“ am commanded to burn it before your
“ Faces.

“ WITH that he takes the Candle out
“ of his Lanthorn, and opening the Book
“ set fire to its Leaves; then putting out
“ his

38 *The Great Blessing of a*

“ his Candle, and now cry’d the Rascal,
“ my fifth Light is extinguish’d. *History*
of Independency, Part the Second, Page 152.

As blasphemous and ridiculous as such Jargon certainly is, yet Fellows of that Stamp found People as wicked and as foolish, who became their Disciples; and the very Denial of Christ, was in those Days call’d a commendable Liberty of Conscience.

THERE cannot be a better Argument made use of, to prove that (a *Monarchical* is the best of all *Governments*) than what is to be observ’d from the Histories of those Times. For when these Wretches had for many Years worried each other, as well as ruin’d many of much better Principles; with what Joy did they receive the least Hope of being relieved, from the intolerable Oppressions, that they themselves had contrived to lay upon their own Shoulders. And how sensible were they of the great Difference there was, between being daily exposed to the Arbitrary Will and Pleasure of a confused Medley of Mock-Monarchs, and that of having a most Gracious King upon the Throne, whose Lenity to the worst of Rebels might convince them, that a good
Sovereign

Sovereign is ever a merciful Father, even to his most disobedient People.

THE Reign of a good King (says a certain Author) resembles that of Heaven, over which there is but one God; for he is no less belov'd of the Virtuous, than fear'd of the Wicked. A good King is ever contriving the Safety and Benefit of his People, an Antimonarchist on the contrary, is an Enemy to all; for his Harvest is when his Country is least Happy; the Widows Tears, the Blood of the Innocent, and the Destruction of whole Families, are the Foundations upon which he raises his Fortunes: No Wonder then, if he is an Enemy to the common Tranquility, which Subjects enjoy under the Government of a good King.

No one who has read History need be told by me, what the many particular Grievances of those unhappy Times were; when it was Death to be Loyal, and the Confiscation of all a Man was worth, who durst declare for Monarchy.

BUT as these few Sheets are chiefly intended, for the Perusal of such of his Majesty's Subjects, who are daily in Danger of being diverted from their Duty, both
by

40 *The Great Blessing of a*

by *Popish* and *Independent Emissaries* ; and as many of them are not in Circumstances to lay out such Sums in Books, as might put them right in these Cases, I therefore with the greatest Plainness and Sincerity, lay before them the Evils of that, and the Blessings of the present Time.

IT would swell this little Book, much beyond what I intend it to be, were I but to give the Heads of what different Mischiefs many worthy Families suffered in those Days of Blood and Violence ; I shall therefore only observe, that in Contradiction to some, who would flily insinuate, as though the Hostilities were begun by the Royal Martyr himself. I say,

THAT there was not the least Motion towards a War, till *Hotham* shut the Gates of *Hull* against the King, when attended only by a few of his Servants ; which Action of his was afterwards approved, by a Vote of the Ghost of a House Commons, as if done by their Commission or Warrant.

AND not long after, there was an Army of 16000 effective Men raised about *London*, to fetch his Majesty (as they said)

to

to his Parliament and to remove evil Counsellors; and this Army had committed many Insolences under the Command of the Earl of *Essex*, before the King set up his Standard Royal.

AND there was not only near two Years difference (that is between the Dates of the King's, and the Parliament's Commissions, the Latter being older by all that Time;) but that very Army, which they pretended was raised to bring the King to his Parliament, was afterwards made use of to keep him from his Parliament.

IN all his Majesty's Declarations, we find, that he always protested he did not declare War against the Parliament, but against some seditious Members, in Relation to whom he could have no common Justice done. And it is evident, that upon all Success obtain'd by his Majesty's Forces, he still courted the Parliament and the City to come to an Accommodation,

AND upon the *Rump* Commanders having pawn'd their Souls, that their only Aim was to restore his Majesty with Honour and Safety, and to treat according to
G the

42 *The Great Blessing of a*

the Covenant to that End made, and sworn to by them; how easily did that good King believe them, and how they used him for giving them Credit, is shocking to think of. But such was the admirable Temper, Constancy, and Prudence, with which that unfortunate Prince behaved, under the Load of uncommon Afflictions; that many who beheld it, and who were before his professed Enemies, became Converts, and his Majesty had their best Wishes.

AMONG others of the Nobility, and Gentlemen of ancient Families, who suffer for their Predecessors, having espoused the Cause of that Royal Martyr, I have the Honour to be one: And as a Petition that was in those Days presented against my Great-Grandfather, by the Town of *Berwick upon Tweed*, is a very particular one, I believe the Reader will pardon me, if I insert it in this Place.

A Copy

*A Copy of the Town of Berwick's
Petition against James Douglas,
Lord Mordington.*

To the Supreme Authority of this
Nation, the Parliament of the
Common-wealth of *England*.

*The Humble Petition of the Mayor,
Bailiffs, and Burgesſes of the Town
of Berwick upon Tweed.*

Humbly ſheweth,

“ **T**HAT the Town of *Berwick*, hath
“ ever ſince the Beginning of
“ the late Troubles, appear’d moſt cordial
“ and faithful to the Parliament’s Inte-
“ reſt, and gave timely Teſtimony of the
“ ſame, by preſerving the Place againſt
“ the Forces of the Earl of *Newcaſtle*,
“ who endeavour’d to ſurprize it. And
“ afterwards the ſaid Town of *Ber-*
“ *wick* did uſe her utmoſt Endeavours
“ and Intereſt, to ſupply the Parliament’s
“ Forces in *Scotland*, with great Supplies
“ of Proviſion and Victuals in their grea-
“ teſt Exigencies and Extremities, both
“ before and after *Dunbar* Fight; as his

“ Excellence, the now Lord-General, and
 “ Colonel *Fenwick* Governor of the Place
 “ can testify.

“ *And your Petitioners farther humbly*
 “ *shews,* That when the Army under the
 “ Command of the now Lord-General
 “ passed the *Tweed*, they were whilst their
 “ Rendezvous was on the other Side of
 “ the said River, necessitated for some
 “ Days, to quarter their whole Army of
 “ Horse upon the Meadows belonging to
 “ the said Town, whereby your Petition-
 “ ers were damnified to an exceeding
 “ great Value, their Meadows being
 “ totally eaten up and destroyed, for
 “ which your Petitioners were promised
 “ Satisfaction, but never received any.

“ AND forasmuch as divers Lands with-
 “ in the Bounds of the said Town, did
 “ formerly belong to the said Garrison,
 “ until King *James* resolving to demolish
 “ that Place, gave away the said Lands
 “ to the Earl of *Dunbar*, (his then
 “ Favourite, who obtain'd a Grant there-
 “ of in Prejudice to the said Town,
 “ which Lands came afterwards to *James*
 “ *Douglas* Lord *Mordington*, who being
 “ a *Scotsman*, (and in Arms against the
 “ Parliament Forces) was a bitter Ene-
 “ my

“ my to the Town of *Berwick*, and an
“ Abettor of *James Duke of Hamilton's*
“ Army, and was taken Prisoner (in the
“ *Worcester* Engagement) the Profits of
“ whose Lands sequester'd during his for-
“ mer and latter Delinquency, were for
“ many Years employed for the fortifying,
“ and other Uses of the said Garrison.

“ *Your Petitioners therefore humbly prays,*
“ the aforesaid Lands now under Seque-
“ stration, for the Lord *Mordington's* De-
“ linquency, or that Part of them that
“ lies within the Works, and adja-
“ cent to the Walls of the said Town,
“ out of which all the Water doth come
“ that supplies the Garrison within, and
“ the Works without the Town, may be
“ settled upon the Town, for the constant
“ repair of the Bridge of Stone-work over
“ the *Tweed*, being of great Concernment
“ to this Nation, as it has ever been the
“ Bulwark of *England* against the Inva-
“ sion of the *Scots*, and which is subject
“ to great Ruin and Decay, by Reason
“ of the Waves of the Sea continually bea-
“ ting thereon ; as also for the Repair of
“ the Walls, Store-houses, and other Uses
“ of the said Garrison, all which were
“ wont to be maintain'd by the State;
“ and which unless the Profits of the said
“ Lord

46 *The Great Blessing of a*

“ Lord Mordington’s Lands may be set-
 “ tled to the Uses aforesaid, will suddenly
 “ fall to Ruin and Decay. *And your Pe-*
 “ *titioners shall ever Pray.*

Stephen Jackson, Mayor.

<i>Roger Weddel,</i>	<i>Ralph Salkield,</i>
<i>Robert Scott,</i>	<i>Andrew Crispe,</i>
<i>Henry Moreton,</i>	<i>Edward Tarry,</i>
<i>Edmund Nealson,</i>	<i>William Webb,</i>
<i>Robert Trumble,</i>	<i>Tho. Hatton,</i>
<i>Tho. Crawforth,</i>	<i>John Castairs,</i>
<i>Henry Edmeston,</i>	<i>James Dickison,</i>
<i>Jo. Ingram,</i>	<i>Tho. Trumble,</i>
<i>Tho. Linsey,</i>	<i>Rob. Dickison,</i>
<i>Rob. Sett,</i>	<i>Roger Fomer,</i>
<i>Jo. Sliegh,</i>	<i>Elias Pratt.</i>
<i>Martin Garnock,</i>	<i>Robert Sliegh.</i>
<i>Richard Winlow,</i>	

AND those Lands were given away accordingly, though fairly purchased by my Great-Grandfather of the Earl of *Dunbar*, who claim’d under the Crown; nor was any Recompence made to my Family for these their Services and Sufferings.

I have thought it the more proper to take Notice of these Things, because there are some among us, who as they find People inclined,

inclined, can immediately shift themselves into those Shapes that are most likely to contribute to their present Designs ; and therefore I believe it my Duty to do what is in my Power, to apprise my Fellow-Subjects of what such Men in reality are.

It is Doubtless a Point gain'd by such as are Agents and Emissaries to the (*Roman Knight*) if they can keep us divided, whether it be in Matters Spiritual or Temporal, they would with the Mask off, be able to do nothing at all ; and therefore in Company with a Papist they are Papists. When with such of the Establish'd Church (whose Ignorance is their Encouragement) then they are, if they can observe them in the least (to look towards the other Side of the Water) Brim full of *Passive Obedience*, and *Hereditary Right*. If with such Men of other Perswasions, who they find no way inclined to that Doctrine, why, then they wonder at the Folly of such who do, and at the Madnes of those Men that can be satisfied with any King at all : And when among themselves, heartily laugh at them all, and hug each other upon the Success of there prosperous Villany.

How

How many have we about this Town, who make it their Pretence, that they have lost I know not what, and therefore they hope to recover it they know not how, when perhaps neither their Forefathers nor themselves, ever had any thing to lose, but their Ears; which I must say, many of them deserve to be eased of, for the indecent Liberties by them taken.

But they have lost, and all Men (if you will believe them) are bound to help them to the Means of finding; and how should that be brought about, but by bringing in somebody who will find out some Way or another to make them all rich, and then they know well enough who will be poor: But no matter for that egad, every Tub will stand upon its own Bottom, and those that never had any Bottom may come to be at Top; and then farewell to the Bench the upper End of the *Mall*, where so many profound Pieces of Politicks are daily hatch'd about Dinner-time.

No Man who is really a Sufferer by that *Grand Rebellion*, (and is not a Mad-man) will ever pretend to make that a Cause

Cause of Disaffection to the present Government; nor will any Man, that is not Lunatick to as great a Degree, give them the hearing in such a Case. And as to those who are only Pretenders, and in the Interests of a Pretender, they are easily to be distinguish'd, especially if they happen to be noted Projectors; for I never met with any of those Men of Consequence, who were not ready to burst with Wind, and *Hereditary Right*.

I shall conclude with once more entreating all my Fellow-Subjects, to consider seriously, that it is below them as Men, and as Christians, to give any Encouragement to the unreasonable Clamours of a few, whose want of Honesty or want of Money, and very often want of both, puts them upon chousing them out of what they have already in Possession, under a Notion of Reversionary Castles in the Air. For nothing better are all the Chimera's with which they would possess you in Favour of *Bigottry*, *Popery*, *Indefeazeable*—, *Hereditary*—, *Golden*—, *Hand-Cuffs*—, *Chains*—, *Gibbets*—, and *Faggots*.

WE should not have half the Complaints of want of Trade, and want of Business, would Men but mind their Trades and their Business; and instead of laying out as some do whole Hours, nay, whole Days in Coffee-house Debates, be at the Head of the Main-Chance, and not mind the Main and Chance. Besides, I always had a Notion, that when any one was bound an Apprentice, his Master was not by the Indentures obliged to teach him Politicks, but his Trade: However, I am mistaken I find.

I do not pretend, that being of a Trade, takes any thing from a Man's Understanding; on the contrary, I am satisfied, there are very many good Genius's behind a Counter, but every Man as he has been bred. How preposterous would it be in a Minister of State, should he suppose himself to understand the Measuring, felling or making this or that Commodity, better than those whose Livelihoods depend upon such Knowledge, and consequently whose whole Business it is.

How many Traders are there whose Conversations are agreeable to the greatest Degree, so long as they keep within
the

Monarchical Government. 51

the Bounds of what they in reality understand ; yet let those very Men, (who but a Moment before were admired) launch out into Politicks, and they shall immediately metamorphoise themselves from the most agreeable, into the most contemptible Person in the Company.

BESIDES, such a Procedure makes Parties where there was not the least Occasion for any ; and generally all that a Man is able to say, after he has wrought hard in searching into Things beyond the Reach of his Comprehension, is, that if he has made none more wise, yet he has made many more angry than they were before.

IN short, let every Man acquit himself according to his Understanding, and no more ; and instead of blowing the Coals of Discord, endeavour to promote Union and good Neighbourhood : Let but every Man do his Duty to his King and to himself, and his Country will soon be in the most flourishing Condition.

WE cannot be unhappy, if we do but chearfully give into the Means of being otherwise. All such who sincerely desire *Monarchical*, the best of all *Governments*, may with Eyes full of Content look up, and behold

52 *The Great Blessing of, &c.*

hold the best of Monarchs on the Throne. Are their Lives, their Liberties, their Properties, and the free exercise of their Religion dear to them? with Hearts full of Gratitude, let them bless God and the King, for the peaceable Enjoyment of them all. And let us seriously reflect, that as the many unhappy Divisions that have been fomented by Men of ill, or rather of no Principles at all, are so many Scandals to every brave *Britton*; so let us by a hearty Union, pay with Sincerity the Duty we owe to his Majesty; and by so doing, convince all our Enemies both at Home and Abroad, that we can be sensible of when we are well.



F I N I S

